



# Gender In The Transformation Of Vernacular Settlement: Lessons From Brayut Rural Tourism, Yogyakarta, Indonesia

Anna Pudianti, Lucia Asdra Rudwiarti, and Vincentia Reni Vitasurya  
Architecture Department, Engineering Faculty, Universitas Atma Jaya Yogyakarta

Published in ISVS e-journal: Vol. 7, Issue 1, January 2020

## Abstract

Many regions have lost their peculiarities of vernacular architecture due to the effects of global changes. But Brayut Village in Yogyakarta still has many vernacular houses with various types although the village has been transformed through the process of commercialization into a tourist village. One of the factors affecting the resilience of the village is gender. This study aims to explore the role of gender in the process of transforming vernacular settlement in Brayut tourist village. The qualitative empirical research study was applied during the commercialization process. In-depth interviews with women who play a role in the transformation process are conducted in three stages by interviewing all owners or residents of the vernacular house to explore the basic data of the transformation process, then classified the result in the gender based, and last stage analyzing gender relations to the possibility of vernacular settlement sustainability. The result explore gender roles in maintaining vernacular architecture.

Keywords: gender, vernacular, commercialization, rural tourism

In each of these areas the development process has often adversely affected -reproduction, production and community - women (Jabeen, 2014). Gender in the architectural and urban context has not been much discussed in the literature (Beebeejaun, 2016), but from a number of papers that have a gender point of view more often it seen as a figures who control a particular space in a city or house. For example, the granary as a female space domain in the Juruan Laok Madura Barat village community (Febrianto, Wulandari & Santosa, 2017). But in Bali the female domain is seen in the vernacular architecture which is more concerned with women's activities as a basis for housing construction (Winarta & Dharmadiatmika, 2018). Jabeen (2014) says that in the production of houses women are underrepresented in decision-making (Jabeen, 2014). This paper also explores gender roles in vernacular buildings, especially in the settlement transformation process with the case study of Brayut tourism village.

## Scope and Methodology of the Study

The qualitative empirical research study was applied to the transformation of vernacular settlement by the locals before and after commercialization process. In-depth interviews with women who play a role in the transformation process are conducted in three stages. The first stage, interviewing all owners or residents of the vernacular house to explore the basic data of the transformation process. Second, the in-depth interview with the owner or the female inhabitants about their involvement in the process. The third analyzes gender relations to the possibility of vernacular settlement sustainability. By synthesizing these relationships can result in future gender roles in maintaining vernacular architecture.

The qualitative analysis of five representative rural vernacular houses selected from the 24 vernacular houses that can be currently found in Brayut. This study is mostly based on first year research report of Rudwiarti, Pudianti & Hadi (2017), contains a full history of the houses, such as the year of construction and ownership, and detailed measured drawings. To verify the findings, field surveys and interviews with residents were conducted to explore the gender issue on it. Four case studies were taken to depict the role of the gender. Each of the case has its character on how women preserved their vernacular house (Table 1).

## Introduction

### Background and Aims of Study

Yogyakarta has many vernacular architectures with the peculiarities of the nature of the locality that each region has. The vernacular definition used based on Hourigan (2015) which designed not by the architects and not built for import or to impress a cultural elite. One of the factors affecting the resilience of Brayut village as a vernacular settlement is gender. This study aims to explore the role of gender in the process of transforming vernacular settlement by learning from the experience of the Brayut tourist village.

In global there are several issue on gender (Iversen, 2017), they are ( 1) The pay gap between men and women (WEF, 2017), 2) Abortion rights (Denbow, 2005), 3) Educating against child marriage (Sekine & Hodgkin, 2014), 4) Gender equality (McCleary-Sills, Hanmer, Parsons, & Klugman 2015), 5) Woman's ability to control her own body and fertility, 6) Inequality work-life balance, 7) Problems with parental leave. The roles that women play are different in any given society, and their situation (Utama & Purwanto, 2017) is determined by the legislation, religious norms, economic status or class, cultural values, ethnicity and types of productive activity of their country, community and household.

Background of Brayut Rural Tourism

Brayut is the agrarian village in Kabupaten Sleman, Daerah Istimewa Yogyakarta which had transformed in rural tourism (Figure 1). It is located in north of Daerah Istimewa Yogyakarta

Kabupaten (district) Sleman, Yogyakarta



Fig 1: Location of Brayut Village  
Source: Rudwianti, Pudianti & Hadi, 2017

Fig 2: Map of Brayut Village  
Source: Rudwianti, Pudianti & Hadi, 2017

From the twenty four (24) traditional houses, only ten (10) houses are not used as one of the tourist support facilities (figure 2), there are houses that function as souvenir shops, homestays, meeting points or mass meeting rooms, workshops for traditional music and traditional dance. Figure 2 also shows the location of the four case studies and their profile as showed in table 1.

Table 1. Profile of Selected Houses

	House no 4	House no 5	House no 7	House no 16	House no 18
Owner	Mr. Sujatman	Mr. Mugiwiarto	Mr. Sastro	Mr. Pawirodarsono	Mr. Mujiharjo
Occupied by	Owners wife	Owners wife	Owner & son	Owner, wife and daughter	Owner
Inherited to	Owner's wife	Owner's wife	Son	N.A.	Daughter
Fasade Figure					
Basic form					
Building Typology	Limasan	Joglo	Sinom	Limasan Pacul Gowang	Limasan Pacul Gowang
Year of Build	N.A.	1973	1950	1960	1946
Present condition	Occupied & Rented	Occupied & Rented	Occupied	Occupied & Rented	Occupied
Present Function	Traditional Dance Workshop, Meeting Hall & Owner house	Homestay & owner house	Souvenir shop & owner House	Homestay & owner house	Owner House

Source: Rudwianti, Pudianti & Hadi, 2017

Case Analysis

House no 4

In this case the location of the house was originally part of a Joglo house located in the east of the house. The original function was as an 'emper' of the Joglo house which served as a kitchen area and a grain drying place. But then it was inherited to the son of the Joglo owner. And considering the position of the heir is the son of the Joglo owner, the form of the house cannot use the same shape of the core house (Joglo). Then the basic form of house number 4 is limasan which is a simpler form of house than Joglo (Figure 3).

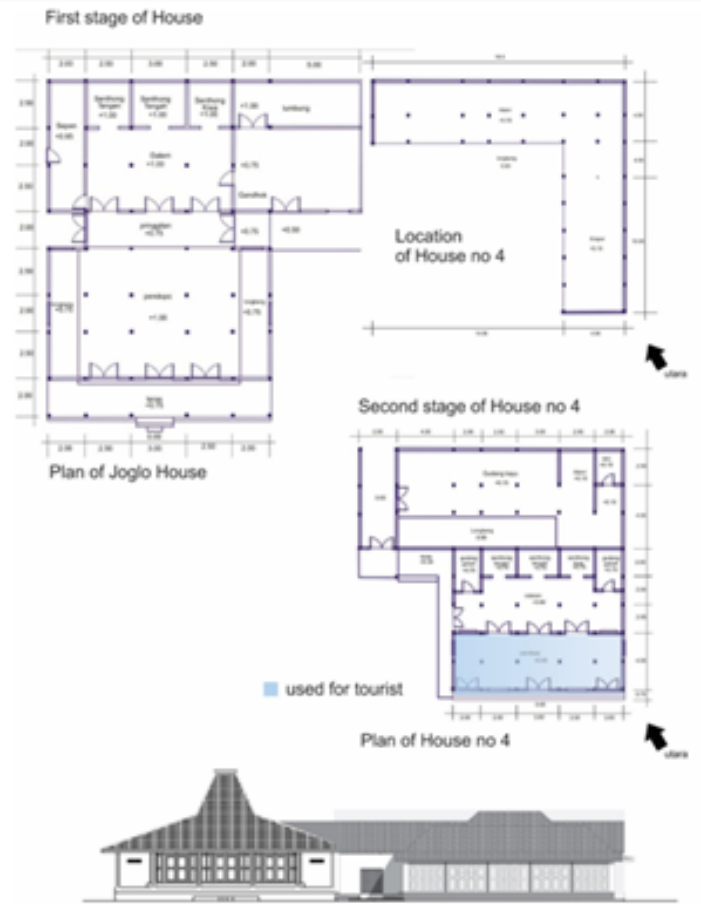


Fig 3: Transformation of House no. 4.  
Source: Rudwianti, Pudianti & Vitasurya, 2016

ter the heir of the house dies, the house is inherited to his wife. At this time the role of the wife in maintaining vernacular buildings began to appear. The wife's motivation begins with her desire to maintain the original form of the house as a memory of her husband and to respect the husband's legacy. And when Brayut village became a tourist village, she decided to participate in the tourist village by providing the front room of her house to be used as a meeting room or dance practice room. Under these conditions, the house is well maintained and remains like the original condition as it was built. The principle of preserving this husband's inheritance house is also transmitted to his children in the hope that they can also maintain the condition of the house later.

## House no 5

The case is almost the same as the house case no. 4, the current homeowner is the wife of the first heir. She lives with his grandson on the back side of the house. The shape of this house is a form of Joglo. The shape of the Joglo is used considering that when the house was built, the first owner was a 'lurah' (village official), and so the form of the house used the highest hierarchy of the Javanese house. The high position in the community motivates the heir of the house with his family members to maintain the family's pride. The main house is maintained as before to be used for tourist purposes (meeting and homestay rooms). The side house (gandok) is changed as the residence of the current heir (Figure 4).

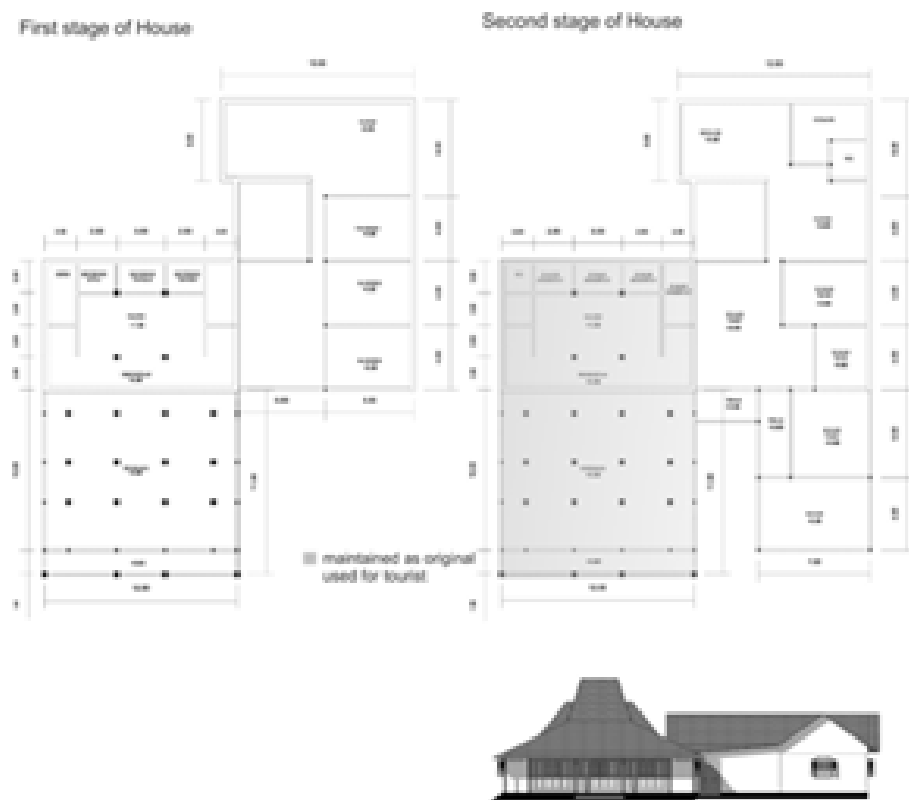


Fig 4: Transformation of House no. 5.  
Source: Rudwiarti, Pudianti & Vitasurya, 2016

## House No 7.

This house is a forerunner of transforming Brayut village into a tourist village. The typology of this house is sinom which is still very well maintained. This house is also inhabited by the wife of the heir along with her son who works as an English teacher. He often invites foreign guests to come and see closely the Brayut rural atmosphere which is still very traditional. In the next development he was the one who initiated Brayut village into a tourist village. However, his mother did not want her house to become a homestay, she only gave permission for a part of her house to be a souvenir shop. This woman takes great care of her privacy and does not want any interference with the arrival of tourists in her house, except in the shop. Even so, she and her children still keep the vernacular house that is owned as the original condition and very well maintained (Figure 5).

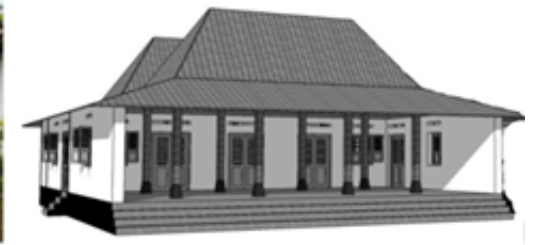


Fig 5: Transformation of House no. 7.  
Source: Survey, 2017

## House No 16

This case is very different from the three previous cases. The typology of this house is 'limasan pacul gowang'. In this case, the second generation heirs still live here with his wife, but considering with their age, the house is treated by dividing the responsibility of maintaining the house among the three children. The 'pendapa' is inherited to the youngest daughter, the 'dalem' part for the fourth boy still living in Brayut, and the third part is the inheritance of the youngest boy (Figure 6). At a glance this way triggers the occurrence of conflict, but in fact it does not happen considering the Javanese have the nature of avoiding conflict (Mulder, 1996). The Javanese people is tends to care for the needs of others and the existence of women is one of the important role to balance the potential conflict.



Fig 6: Transformation of House no. 16.  
Source: Survey, 2017

## House No. 18

This house is a 'limasan house of Pacul Gowang' which is currently developed (Figure 7). The owner of this house and his wife, because of their age, currently lives with the number two daughter in the house. Their daughter is the one who has the desire to preserve the original house. She is a retired teacher who is very concerned about cultural preservation. This house is not used as a homestay because of the limitation of the space and rooms for residents. Even so she is one of the manager of the tourism village. She also encouraged the villagers to maintain their houses if it classified as vernacular houses.



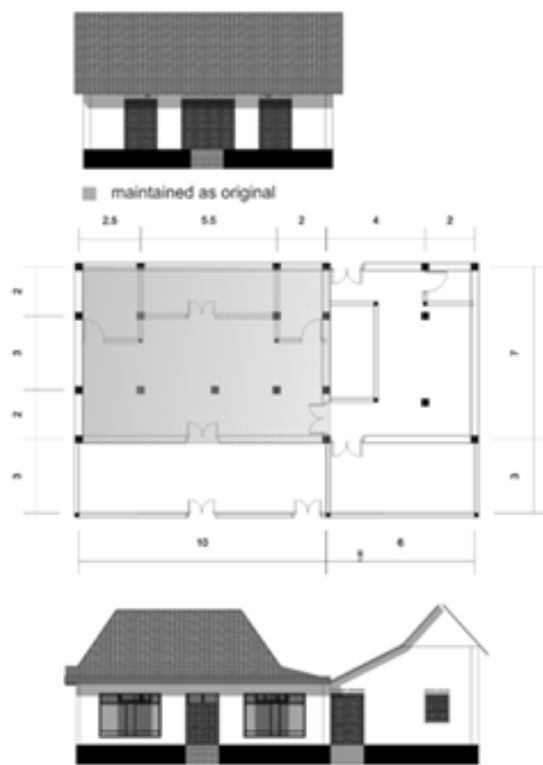


Fig 7: Transformation of House no. 18.  
Source: Survey, 2017

### Gender Role in Transformation Vernacular Settlement

Learning from the Brayut case, the role of women in maintaining vernacular buildings is quite powerful, and the roles are characterized by different motivations as in Table 2.

**Table 2.** The Gender Role in Vernacular Transformation

Women Role in Vernacular House	Motivation
As a wife's owners	Caring for a partner's inheritance
As a wife's owners	Maintain the pride of ancestors who have high positions in the community
As a wife's owners	Encourage children to maintain ancestral heritage
As daughter of the owner with sharing responsible of house maintenance	Become a balancing in potential conflicts
As daughter of the owner and take care of the owner (parent)	Take care of indigenous culture and family heritage

Source: Author analysis, 2018.

hat Jabeen (2014) said that the imbalance of decision making between men and women in the adaptation of houses in Dhaka, the role of women in vernacular settlements in Brayut is clearly visible. Brayut woman's role as decision makers actually aim to strengthen the position of men both as spouses or ancestors. Empowerment women are not interpreted as reducing the power of men, but instead as a complement or balancer in upholding the honour and pride of the nobility. Women act as housewives who provide educational values of life including cultural values that need to be preserved. Therefore, the knowledge of the importance of preserving vernacular buildings needs to be understood, especially by the women, so that they can be transmitted through the activities of informal education in the family.

## Conclusion

Settlements are always transformed time after times. And with the globalization of information, vernacular settlements have the potential to experience changes in accordance with the economic and social demands of the community. However, vernacular settlements have the potential to be preserved as cultural heritage that deserves to be processed into cultural tourism attractions.

The role of gender in conservation efforts in the process of transforming vernacular settlements in Brayut is in fact very important. Women as educators in the family can have a role in spreading the preservation of cultural values. But naturally Javanese women in Brayut have the motivation to maintain an ancestral heritage that can be a family pride, as well as pride as a Javanese who has distinctive values embodied in a vernacular house.

### References:

- Beebejaun, Y. (2016). Gender, Urban Space, and the Right to Everyday Life. *Journal Of Urban Affairs*, Volume 39, 2017 - Issue 3 Taylor And Francis Online accessed on 18th November 2017  
<https://www.tandfonline.com/doi/full/10.1080/07352166.2016.1255526>
- Denbow, J. (2005). Abortion: When Choice and Autonomy Conflict, *Berkeley Journal of Gender, Law & Justice*, Vol. 20, Issue 1, Article 13. (online source) accessed on 25th April 2018 <https://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?article=1237&context=bglj>
- Febrianto, R.S., Wulandari, L.D. & Santosa, H. (2017). Domain Ruang Perempuan Pada Hunian Masyarakat Peladang Desa Juruan Laok Madura Timur. *Tesa Arsitektur* Volume 15, Nomor 1, 2017. 54-63.
- Hourigan, N. (2015). Confronting Classifications - When and What is Vernacular Architecture?, *Civil Engineering and Architecture* 3(1): 22-30, 2015, accessed on 5th April 2018
- Iversen, K. (2017). Seven Data Visualizations that Opened the World's Eyes to Gender Inequality. [https://medium.com/@Katja\\_Iversen/7-data-visualizations-that-opened-the-worlds-eyes-to-gender-inequality-75ee03b60589](https://medium.com/@Katja_Iversen/7-data-visualizations-that-opened-the-worlds-eyes-to-gender-inequality-75ee03b60589)
- Jabeen, H. (2014). Adapting the built environment: the role of gender in shaping vulnerability and resilience to climate extremes in Dhaka. *Environment & Urbanization*, Vol 26(1). 147-165.
- McCleary-Sills, J, Hanmer L., Parsons, J & Klugman, J. (2015). Child Marriage: A Critical Barrier to Girls' Schooling and Gender Equality in Education. *Journal The Review of Faith & International Affairs* , Volume 13, 2015 - Issue 3. 69-80. Taylor and Francis online  
<https://www.tandfonline.com/doi/full/10.1080/15570274.2015.1075755>
- Mulder, N. (1996). *Kepribadian Jawa dan Pembangunan Nasional*. Yogyakarta: Gadjah Mada University Press.
- Rudwiarti, L.A., Pudianti, A. & Vitasurya, V.R. (2016). 'Komersialisasi Ruang, Sebuah Konsekwensi Desa Wisata'. In *Arsitektur Desa Brayut*. Laboratorium Perencanaan dan Perancangan Lingkungan dan Kawasan Prodi Arsitektur Fakultas Teknik UAJY. Graha Ilmu. Yogyakarta.
- Rudwiarti, L.A., Pudianti, A. & Hadi, P. (2017). Model Pengembangan Konservasi Arsitektur dan Kawasan Tradisional Yang Mendukung Keberlanjutan Desa Wisata Dusun Brayut Di Daerah Istimewa Yogyakarta. Unpublished research report.
- Sekine, K & Hodgkin, M.E. (2014). Effect of child marriage on girls' school dropout in Nepal: Analysis of data from the Multiple Indicator Cluster Survey 2014.
- Utama, C. & Purwanto, E. (2017). 'Chinese Family Business and Gender Issue' Proceeding of Seminar Nasional Kewirausahaan dan Inovasi Bisnis VII, Universitas. Tarumanagara, 10-20.
- Winarta, I.W., & Dharmadiatmika, I.M.A. (Ruang aktivitas perempuan dalam arsitektur vernakular Gunungsari, Tabanan, Bali. *Jurnal Arsitektur Lansekap*. Vol. 4, No. 1, April 2018.
- World Economic Forum (WEF). (2017). 'Global Gender Gap Report 2017' accessed on August 18th 2018. (Online sources). <https://www.weforum.org/reports/the-global-gender-gap-report-2017>.